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*A Century of
Greek Epigrams*

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JAMES K. MOFFITT

*A Century of
Greek Epigrams*

A Century of Greek Epigrams

Done into English Verse

BY RT. HON. SIR EDWARD FRY, G.C.B.
LADY FRY, AND AGNÈS FRY.

With

Sir Edward Fry's

Kind regards

Printed for Private Circulation.

THE pleasure which I derived from Mr. Mackail's *Select Epigrams from the Greek Anthology* (Third Edition, revised, Longmans, Green & Co., London, 1911.) is the origin of this little book. I have freely used his text, his notes, his bibliography and above all his translations. All the epigrams here translated are to be found in his selection, with the solitary exception of the poem to the Grasshopper from the *Anacreontica*, which is not really an epigram, but a short lyric. The letter M in the following pages indicates a reference to Mr. Mackail's Greek Epigrams, as above-mentioned. The figures on the top right-hand corner show the pages in his book where the epigrams are to be found.

The verses which bear the initials M.F. are from the pen of my wife : those bearing A.F. are by my daughter, and those which bear no initials are by myself, with occasional aid from my collaborators. I have gathered the verses together in groups, of a not very definite character. In the first place I have put a few which touch

upon some of those emotions which are associated with religion. In the next place comes a group associated with historical, or quasi-historical, events ; and in this are to be found some of the epigrams of Simonides.

The Greek epigram as it appears in Mr. Mackail's pages, and in a lesser degree in what follows, throws a flood of light upon Greek life and thought, through many centuries. In its intimacy and directness it is like the snap-shots of our amateur photographers : it leads one into sympathy with the early archæologist wandering near the sites of dead cities, with the sailors tossing on the rough Ægean, and honouring the tombs of their lost comrades : with the cares and the sorrows of the old fisher-folk, with the simple joy of the Greek in the groves, the mountain meadows and the fountain ; with the fun which they could make of their gods, and with their questions on the deeper issues of life.

Much is lost in every translation, even when it proceeds from skilled and accom-

plished hands, and much more when it proceeds from unskilled ones. Yet so vital is Beauty that I entertain the hope that something of the directness, the simplicity and the grace of these Greek epigrams may be apparent under their clothing in a foreign garb.

E. F.

Failand,

August, 1915.

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RELIGIOUS

I.

THE HEAVENS DECLARE THE
GLORY OF GOD.

*PTOLEMÆUS.**

M. 188.

MORTAL although I know myself to be,
Yet when the mazy-circling stars I see,
I quit this earth whereon my feet have trod
To taste ambrosia in the courts of God.

* This seems to be the only genuine epigram preserved by Ptolemy, the mathematician and astronomer who flourished in the latter half of the second century A.D.

M. 328.

II.

WHO SHALL ASCEND INTO THE HILL OF THE LORD?

AUTHOR UNKNOWN.

M. 201.

YE pure of hand and heart come enter in ;
Not cleansed with water, but set free
from sin.

The good a few small drops alone require,
The bad an ocean cannot cleanse from mire.

III.

WHO SHALL DWELL IN THY TABERNACLE ?

AUTHOR UNKNOWN.

M. 200.

HOLY must be the man who treads
The incensed shrine within :
And holy is that man alone
Whose soul is free from sin.

Inscription over the doorway of the great Temple of Asclepius at Epidaurus. See M. 383.

It should be remembered that the holiness required by the ancient religions in their priests and worshippers was for the most part of a purely ritual character. The object of this epigram is to assert that all true holiness is moral and spiritual.

IV.
THE ELEUSINIAN MYSTERIES.

*CRINAGORAS.**

M. 201.

THOUGH thou may'st ever love to sit
at home,
Hating alike by land and sea to roam,
Yet by all means to Attica repair,
And see the Great Nights of Demeter there.
Then living thou wilt live with lighter heart,
And dying may'st with tranquil soul depart.

* Flourished at Rome under Augustus.

M. 324.

This epigram is one of the many testimonies of antiquity to the influence of the Eleusinian mysteries upon the religious life of the initiated.

V.

THE HEREAFTER.

*THEAETETUS.**

M. 265.

DEAR unto men, to Muses yet more
 dear,
Crantor for brief space only, sojourned here.
O Earth, dost thou our friend in death
 enfold?
Or lives he still in gladness as of old?

* This epitaph is probably on the philosopher Crantor, who died soon after 300 B.C.

M. 408.

VI.
STOICISM IN BRIEF.

*PALLADAS.**

M. 301.

SINCE that which bears all things,
O man, bears thee,
Do thou bear and be borne
In thy degree.
But if thou chafe, nor art
From anger free,
Still that which bears all things,
O man, bears thee.

A.F.

* Of Alexandria: fifth century A.D.

VII.

THE HEAVENLY LOVE.

MARIANUS.*

M. 302.

WHERE, Cupid, is thy bow? and where
thy dart

Wherewith thou art wont to pierce the
loving heart?

Where is thy torch? Thy wings—and where
are they?

What the three crowns thou hast with thee
always

Upon thy hands? and what the garland
fair

That on thy gleaming head I see thee wear?

Stranger, the Cyprian never gave me
birth,

I am no child of sensual joys and earth:
But wisdom's torch I fire in bosoms
bright

Whom I lead upward to the heavenly
light.

Of those four garlands thou behold'st as
mine

Each from a separate virtue I entwine.

Since of these virtues wisdom is most
fair,
With wisdom's coronal I bind my hair.

* A Byzantine lawyer who flourished in the reign of Anastasius I, A.D. 491—518.

This epigram consists of two parts: a question and answer. The Stranger sees a god whom he takes to be Love, but without his usual attributes, and inquires why they are absent. The god replies that he is not the son of Aphrodite, whom the inquirer assumes him to be, but another, and a heavenly love.

The Greeks recognized four cardinal virtues—courage, temperance, justice, and wisdom. This classification is found in Plato, and may be even older. See *Sermons*, Biographical and Miscellaneous, by the late Benjamin Jowett, M.A. P. 320.

VIII.

A BROTHER BELOVED.

*BIANOR.**

M. 291.

THIS man was poor, mean of estate, a
slave ;

Did no one bear him love ?

Oh yes, in one friend's heart he reigned
supreme

All other men above.

* Lived between 30 and 180 A.D.

M. 324.

See M. 417 for Scaliger's suggestion, here adopted, introducing a mark of interrogation.

HISTORICAL

IX.

ON THE THREE HUNDRED AT THERMOPYLÆ

*SIMONIDES.**

M. 150.

STRANGER, let Sparta learn that here
we lie,
Obedient to her call who bade us die.

* B.C. 556—467.

M. 308.

I have placed together four epigrams of Simonides which have the supreme merit of being the work of a poet who was contemporary with the events of the Persian war, to which they refer. The first of them is perhaps the most celebrated epigram that was ever written. It is mentioned by Herodotus (Book vii, chapter 228), and was probably seen by him on the pillar on which it was inscribed at Thermopylæ. It was put into Latin verse by Cicero, and surely it is worthy of its unique reputation.

X.

ON THE LACEDÆMONIANS
WHO DIED AT PLATÆA.

*SIMONIDES.**

M. 149.

TO their dear land they deathless glory
brought
When them death's blackening mist did
overwhelm :
They dying, died not, but their glorious
strength
Aloft hath raised them, over Hades' realm.

* B.C. 556—467.

M. 308.

There is no reasonable doubt of the authenticity of this and the following epigram: there is, however, slight uncertainty which refers to the Lacedæmonian and which to the Athenian dead.

M. 360.

XI.

ON THE ATHENIANS WHO
DIED AT PLATÆA.

*SIMONIDES.**

M. 149.

IF noble death be virtue's chiefest part,
We above all men are by Fortune blest.
Striving with freedom's crown to honour
Greece,
We died, and here in endless glory rest.

* See note to last Epigram.

XII.
ON THE DEFENDERS OF
TEGEA.

*SIMONIDES.**

M. 151.

'TIS through the valour of these men
that we
Tegea's smoke ascending ne'er shall see.
They chose to leave their city free and
bright,
Dying themselves the foremost in the fight.

* B.C. 556—467.

M. 308.

XIII.

ON THE SPARTANS AT THERMOPYLÆ.

*PARMENIO.**

M. 150.

DRYSHOD his warriors marched across
the seas,
Between the hills his vessels rode at ease :
Yet him three hundred Spartan spears with-
stood
—Then shame upon you ! shame ! mountain
and flood.

A. F.

* Flourished between 30 and 180 A.D.

The allusions in the first lines are to the bridge of boats made by Xerxes across the Hellespont, and to the canal across Mt. Athos which was never completed.

XIV.
ON THE ERETRIAN EXILES
IN PERSIA.

*PLATO.**

M. 152.

LONG since we left the wild Ægean
shore
To sleep at last beneath the Persian plain.
Farewell, Eretria ! now our home no more.
Athens, farewell ! Farewell thou much-
loved main.

* Possibly a genuine epigram of Plato.

M. 355.

XV.

ON THE ERETRIAN EXILES IN PERSIA.

PLATO.*

M. 153.

ERETRIANS though we be of ancient
race,
We find in Susa soil our resting place,
Severed from home by ah! how vast a
space.

* Possibly a genuine epigram of the great Plato.

M. 355.

The Eretrians had incurred the wrath of Darius by assisting the Ionians in their revolt: he caused their city to be destroyed by Datis and Artaphernes, and the inhabitants to be removed to the neighbourhood of Susa (*Her.*, bk. v, ch. 99, and bk. vi, ch. 119). Herodotus says: "As for the Eretrians, whom Datis and Artaphernes had carried away captive, when the fleet reached Asia, they were taken up to Susa. Now King Darius, before they were made his prisoners, nourished a fierce anger against these men for having injured him without provocation: but when he saw them brought into his presence, and become his subjects, he did them no other harm, but settled them in one of his own stations at Cissia—a place called Ardericca—two hundred and ten furlongs distant from Susa." (See Rawlinson's *Herodotus*.)

XVI.

ON THE DEAD IN A BATTLE
IN BŒOTIA.

AUTHOR UNKNOWN.

M. 151.

OH Time, that seest all things here below,
Tell to the world the story of our woe.
For—striving sacred Hellas to defend—
Bœotia's plains have seen our tragic end.

XVII.

ON THE DEAD IN AN UNKNOWN BATTLE.

*MNASALCAS.**

M. 150.

SAVING their land that fettered lay and
sad,
Themselves in dust of darkness these men
clad :

Seeing the praise they won for valour high,
For his dear land a man may dare to die.

* Third century B.C.

M. 317.

XVIII.
THE TALE OF TROY DIVINE.

ALPHEUS.*

M. 175.

STILL, still we hear Andromache's shrill
cry,
Still we the tottering Trojan towers descry,
See battling Ajax: sadder yet than all
See the slain Hector dragged round Ilion's
wall:
For Homer lives and sings,—whose birth
and fame
Not one small home, but two broad lands
may claim.

* Flourished between 30—180 A.D.

M. 329.

Two broad lands: *i.e.*, Europe and Asia.

Cf.

Past ruin'd Ilion Helen lives,
Alcestis rises from the shades;
Verse calls them forth; 'tis verse that gives
Immortal youth to mortal maids.

WALTER SAVAGE LANDOR.

Oxford Book of Poetry, p. 661.

DEAD CITIES

XIX.
MYCENAE.

*ALPHEUS.**

M. 240.

OF homes of heroes, few there are we
know,
And of those few the most are poor and low.
Thus seemed Mycenæ as I passed it by,
More desolate than aught beneath the sky,
More desolate than upland mountain plain,
The very goatherds mark it with disdain.
An ancient man there standing, spake and
said,
“This was a famous city of the dead—
Cyclopean walls were here in days of old :
Cyclopean vaults and treasuries of gold.”

* Flourished between 30—180 A.D.

M. 329.

This reference to the treasuries of gold shows that a tradition lingered on the spot of the golden ornaments which Schliemann has brought to light.

This and the following epigrams recall the amusing dialogue of Lucian, entitled "Charon sive Contemplantes" (Luciani Opera, Hemsterhusius and Reitzius, Biponti, Vol. III, p. 29), in which we learn that when Charon got away from his boat and his oar and came to the upper world, and, as good luck would have it, fell in with his friend Mercury, one of the things which he wanted to see was the great cities of which there was so much talk in the world below—Nineveh and Babylon and Mycenæ and Cleonæ, and especially Troy, which for ten years kept his ferry so busy that he never got time to clean up his boat. "Nineveh, my good ferryman," said Mercury, in reply, "has already perished, and not a trace of it remains, and you cannot tell where it stood. That little place there is Babylon, once so celebrated for its towers and its size; but you will soon have to search for it as for Nineveh; and as for Mycenæ and Cleonæ, I should be ashamed to show them to you, and Troy still more so; for I am sure that when you get back to Hades you would chaff Homer to death for the bombast of his epic poetry. But, nevertheless, these cities were once flourishing and prosperous, but now they too are dead. For cities, good Mr. Ferryman, die like men, ἀποθνήσκουσι γὰρ, ὡς πορθμεῦ, καὶ πόλεις ὥσπερ ἄνθρωποι."

XX.

MYCENÆ (2).

*POMPEIUS.**

M. 240.

MYCENÆ once I was ; a dust heap
now,
More desolate to look on than the brow
Of a stern rock. If anyone would know
The strength that once was mine, then let
him go
And see the walls of Ilus' glorious town,
And Priam's emptied halls, all trodden down
Beneath my feet ;—if old age do me wrong
Yet shall I ever live in Homer's song.

* Probably Pompeius the younger, a friend of Tiberius.
M. 325.

XXI.

CORINTH.

*ANTIPATER OF SIDON.**

M. 238.

WHERE, Dorian Corinth, is thy beauty
now?

The crown of towers that once adorned thy
brow?

Where are thy treasures? thy temples
where?

Where are thy halls? and all those ladies fair,
Wives of the Sisyphids? and all thy race
Of men vanished by myriads? Not a trace
Is left to thee poor wretch! War's sweeping
wind

Hath clean devoured thee: nought remains
behind

To wail thee, and thy woes, save only we,
The halcyon nymphs, pure daughters of
the sea.

E.F. & A.F.

* Flourished in second century B.C.

M. 320.

This epigram seems to have been written after the destruction of Corinth by Lucius Mummius, in B.C. 196, and before its rebuilding by Julius Cæsar.

M. 397.

XXII.

SPARTA.

AUTHOR UNKNOWN.

M. 241.

OLACEDÆMON, whose inviolate sod
Erewhile no hostile conqueror had trod,
Shadeless thou seest now the smoke arise
From the Olenian camp-fires to the skies.
From many a bird that nestles on the ground
Is heard a wail of sympathetic sound,
While hungry wolves amid the silence deep
Harken in vain for bleatings of the sheep.

“In B.C. 189, Philopœmen, then general of the Achæan League, advanced at the head of an allied force into Laconia, and to save themselves from destruction the Lacedaemonians were compelled to pull down their walls, dismiss their mercenaries, abrogate the laws and customs of Lycurgus, and become subject to the League. . . . Olenus, a small town on the Corinthian Gulf near Patræ, was one of the less important members of the Achæan League, and so is put here to emphasize the contrast between the former and the present state of Sparta.”

M. 399.

SEA-FARING AND FISHER-MEN

XXIII.

ON A SHIP DRAWN ON LAND AND DEDICATED TO POSEIDON.

*MACEDONIUS.**

M. 130.

O LORD of land and Lord of sea
I, Crantas dedicate to thee,
This vessel, wet with foam no more,
No feather blown from shore to shore,
No longer fraught for me with fear
That death was ever coming near :—
Such hopes, such fears all left behind,
On the firm earth my peace I find.

* Of Thessalonica; consul in the reign of Justinian.
M. 333.

XXIV.
ON A SHIP BURNT ON LAND.

*LEONIDAS OF TARRENTUM.**

M. 242.

TO me, a hull, that had o'erpassed
Long leagues of sea, it fell at last
To be by fire on land consumed ;—
That very land whose pines were doomed
And hewn for me, whom safe to shore
Ever the treacherous ocean bore :—
But my own mother was to me
More cruel and treach'rous than the sea.

A. F.

* Probably third century B.C.

XXV.

ON THE LIGHTHOUSE OF
SMYRNA,
BUILT BY THE GUILD OF THE
ASCLEPIADÆ.

AUTHOR UNKNOWN.

M. 212.

COURAGE, ye sailors, on the darkest
 night,
Fearlessly steer towards my guiding light :
For bright all night I keep my friendly
 flame,
And brighter still maintain the Asclepiads'
 fame.

XXVI.
TO POSEIDON.

*CRINAGORAS.**

M. 129.

OH Neptune, mighty shaker of the land,
Smile on all voyagers from the Ægean
strand !
For me, when vexed by Thracian storms
and tide,
A peaceful harbour thou didst open wide.

* Lived at Rome as a court poet during the latter part of the reign of Augustus.

M. 324.

XXVII.

TO POSEIDON OF AEGAE*.

ALPHÆUS.†

M. 130.

O Lord of steeds, Lord of swift-sailing
ships,
Lord of the cliffs that from Eubœa frown,
Grant to thy worshippers a tranquil course
From Syria's† island to great Ares' town.

* Aegae is in Eubœa and was specially devoted to the worship of Poseidon.

M. 352.

† Lived between 30 B.C. and 180 A.D.

M. 329.

‡ Otherwise Syros.

M. 352.

XXVIII.

TO POSEIDON, BY A FISHERMAN.

*MACEDONIUS.**

M. 131.

AMYNTICHUS the old man round his
spear
Winding his leaded net and watery gear,
Ceased from his long toil in the briny tide,
And to Poseidon and the salt-sea cried.
(Thus, not without a tear his tale he told:—)
“O God, how weary am I, and how old!
But Poverty is ever young and fresh,
And, clinging to me wastes my bones and
flesh.
Thou, who dost rule both earth and sea at
will,
Give food and raiment to an old man still.
Grant to me, weary of the salt sea strand,
Thy blessings, not from ocean, but from
land.”

* Macedonius of Thessalonica lived in the reign of Justinian.

M. 333.

XXIX.

TO ARTEMIS OF THE FISHING NETS.

*APOLLONIDES.**

M. 132.

ARTEMIS of the Haven, I pray thee
take

A humble fisher's offering of hake
From off the embers, and of mullet red :
Thereto, a broken morsel of dry bread,
And wine strong-mixed, an over-brimming
cup :—

All these as sacrifice are offered up
By me, Menis, a lowly fisherman,
Caster of nets in the wide ocean :—
O Blessed One, to whom belong all meshes,
Fill thou, in recompense, my net with fishes.
A. F.

* Lived about the beginning of the Christian era.

XXX.
TO PALÆMON AND INO.

*ANTIPATER OF SIDON.**

M. 132.

SEVEN fathoms length it told and more,
SLying upon the sandy shore
Beneath a rock by sea-waves worn,—
A monstrous fragment, rent and torn
From some sea-beast that loved to roam,
And all besmeared with froth and foam.
And this Hermonax once espied
What time his fisher's craft he plied,
Hauling his draught of fishes forth.
He gave it, since 'twas not of earth,
To Ino and young Palæmon,
That the sea-gods might have their own.

A. F.

* Flourished at Rome at end of second century B.C.

M. 320.

The fragment of an animal here spoken of is described in the original as part of a scolopendra, which word is probably used to denote one of the largest species of cuttle-fish. The land and water scolopendras of Aristotle are comparatively small creatures, but the word seems to have been used to describe huge sea-creatures with more or less fabulous attributes.

SAILORS' GRAVES

XXXI.

ON A SAILOR DROWNED IN HARBOUR.

*ANTIPATER OF SIDON.**

M. 158.

GO where you will, the sea is still the sea.

Its terrors then we idly strive to flee.

Why curse the isles, and Helle's† narrow wave?

Why blame the waters which the Needles‡ lave?

Spite of their ill-repute, I 'scaped them all,
And yet was doomed by Scarphe's§ shore to fall,

Beneath the waters dark. Then pray who will

For a good voyage. But the sea is still
The cruel sea. I proved it to my cost,
Poor Aristagoras, who here was lost.

* Flourished at Rome at end of second century B.C.

M. 320.

† *I.e.*, the Hellespont.

‡ The *O'ξέαια*, here rendered Needles, rocky islets off the coast of Acarnania, are mentioned by Strabo. . . . They lay at the mouth of the Achelous, where navigation

was difficult owing to shifting banks caused by the silt of the river, which came down with a violent stream.

M. 365.

§ Scarphe, a town of the Locri Epicnemidii mentioned by Homer. Strabo says it is ten stadia from the sea.

XXXII.

ON A SAILOR DROWNED AT SEA.

*GLAUCUS.**

M. 156.

NO heap of dust is Erasippus' grave,
Nor funeral stone, but all the wild sea
 wave,
As wide and far as e'er thine eye can see.
In unknown waters sank his ship, and he
Sank with her ; and his whitening bones
 repose
And moulder. Where? Only the sea-bird
 knows.

* Probably lived between B.C. 30 and A.D. 180.

M. 329.

XXXIII.
ON A SHIPWRECKED SAILOR.

AUTHOR UNKNOWN.

M. 155.

ASK not, thou sailor, what my name
may be ;
Only God grant a calmer course to thee.

XXXIV.

ON A SHIPWRECKED SAILOR.

*PLATO.**

M. 155.

SAILORS, God bless you, both on land
and wave!—
But know, this is a shipwrecked sailor's
grave.

* Not the great Plato.

XXXV.
ON A SHIPWRECKED SAILOR.

*PLATO.**

M. 159.

A SAILOR once I was, a farmer he
Who now lies slumbering opposite
to me,
For Hades lies beneath both land and sea.

* Not by Plato the Philosopher.

M. 355

OTHER GRAVES

XXXVI.

ON ÆSCHYLUS.

*ÆSCHYLUS.**

M 153.

BENEATH this stone Euphorion's son
doth lie,
Doomed amidst Gela's cornfields rich to die.
His might the grove of Marathon can tell,
Also the long-haired Mede who knew
it well.

It is difficult to accept the attribution of this epigram to Æschylus himself, not only because men do not generally write their own epitaphs, but also because ancient writers were unanimously agreed that he came by his death through an eagle who, mistaking his bald head for a stone, dropped a tortoise upon it. It is noteworthy that what Æschylus here prides himself upon is not his poems, but his military exploits.

* Æschylus died at Gela in Sicily, B.C. 456.

M. 362.

XXXVII.
ON A SLAIN WARRIOR.

*ANACREON.**

M. 151.

SLUMBERETH Timocrates within this
grave,
For Ares spares the coward, not the brave.

* B.C. 563—478. This epigram appears to be genuine.
M. 307.

XXXVIII.

ANACREON'S GRAVE.

AUTHOR UNKNOWN.

M. 177.

HERE lies Anacreon : then, stranger,
pour
Freely thy wine,—I'm thirsty as of yore.

XXXIX.
ON A GRAVE AT MEROË.

AUTHOR UNKNOWN.

M. 154.

FROM Meroë and from Athens one
steep road
Leads the soul straight to Hades' dark
abode.
Let it not vex thee to have died from
home,
To Hades by one wind all souls must come.

XL.

ON A THESSALIAN HOUND.

*SIMONIDES.**

M. 171.

THO' in this tomb thou liest cold and
dead,
Yet the wild beasts are filled with whole-
some dread
Of thy white bones, O Lycas, huntress true,
Whom Ossa, Pelion, and Cithæron knew.

* B.C. 556—467.

XLI.
ON A WAYSIDE TOMB.

*NICIAS.**

M. 159.

BENEATH these poplar trees, come,
seek repose.
If thirsty, here the crystal water flows :
Where'er thou art, remember Simus gave
This fountain by his dead child Gillus'
grave.

* A contemporary and close friend of Theocritus.

M. 315.

XLII.

THE OLD HUSBANDMAN.

AUTHOR UNKNOWN.

M. 264.

TAKE old Amyntichus to rest,
Dear Mother Earth, upon thy breast,
Nor his long toil on thee forget :—
Ever the olive stock he set,
He made thee fair with grafts of vine,
And filled with corn those fields of thine,
And led the water thro' the ditch,
With herbs and fruit to make thee rich.
Oh softly, therefore, lay thy soil,
In recompense for his long toil,
On his grey temples, and thence bring
The flowers and tresses of the Spring.

A. F.

LIFE AND DEATH

XLIII.

AN EARTHENWARE CUP.

*ZONAS.**

M. 291.

GIVE me the sweet cup moulded out of
earth,
The soil from whence I drew my being and
my birth,
The heavy load 'neath which I needs must
lie,
When, as a mortal, I am called to die.

* Diodorus of Sardis, commonly called Zonas, a distinguished orator, lived in the first century B.C.

M. 322

XLIV.
DEATH AS A FRIEND.

*DAMASCIUS.**

M. 283.

ZOSIME'S form was once a slave ;
Her soul ne'er slavery knew—
And now, the freedom of the grave
Has reached her body too.

M. F.

* A Syrian philosopher of the reign of Justinian : the last head of the Neoplatonic school.

XLV.

OPTIMISM.

*JULIANUS ÆGYPTIUS.**

M. 249.

PLEASANT are all the ways of human
life :

With cheerful talk the market-place is rife,
At home all griefs are hidden far away,
Pleasure the country brings the livelong
day ;

From sea-borne trade wealth flows into our
hands,

Knowledge from travel in far-distant lands.

Sweet is the union of the married pair,

The single joy that they escape all care ;

A bulwark 'gainst all ills the son appears

Unto his sire : the childless have no fears.

Valour and courage to the young and
strong,

A crown of wisdom to grey hairs belong.

Be of good cheer then ; to thyself be true,

Get thee a wife and get thee children too.

* Sixth century A.D.

XLVI.

CLEOMBROTUS OF AMBRACIA.

*CALLIMACHUS.**

M. 186.

“**F**AREWELL, O Sun,” Cleombrotus
 outcried,
Then from a lofty wall to Hades hied :
Him to his death no desperate grief had
 led,
But Plato on the Soul this man had read.

* Callimachus: flourished third century B.C.

M. 315.

The book of Plato's is probably the *Phædo*.

XLVII.

TOUT PASSE, TOUT LASSE,
TOUT CASSE.

*PLATO.**

M. 238.

TIME on its back bears all things far
away.

Full many a change is wrought by many a
day.

Shape, fortune, name, and nature—all
decay.

* Probably not by the great Plato.

M. 396.

XLVIII.

LIFE ESTATE.

*AUTHOR UNKNOWN.**

M. 243.

ME Achæmenides of yore did claim,
The owner now Menippus is by name.
From man to man, I pass the line along,
But owned by none :—to Fortune I belong.

* Possibly Lucian. Achæmenides and Menippus are the Greek analogues of Dives and Lazarus.

M. 400.

XLIX.

CHANGE AND DECAY.

*LUCIAN.**

M. 296.

THE things of mortals, mortal are as
they :

All pass us by, quickly to fade away,
If not, we pass by them, and they decay, .

* Born about 120 A.D. Died about 200 A.D.

M. 328.

L.

“GENERATIONS AS THEY
PASS.”

AUTHOR UNKNOWN.

M. 294.

BEFORE us men have flourished, just
as we
Now flourish: others yet again shall be
Whose generation we shall never see.

LI.

THE LANDOWNER.

*AMMIANUS.**

M. 295.

THOUGH thy broad lands beyond the
Pillars stretch,
No more thou ownest than the poorest
wretch.
Like Irus, all thy wealth in one dead
hand,†
Thy corpse lies mouldering in another's
land.

* Of the time of Hadrian.

M. 328.

† This refers to the obol placed in the hand of the dead
as the fee for Charon.

LII.

BLESSED ARE THE DEAD.

*THEOGNIS OF MEGARA.**

M. 292.

CHILDREN and fools are we to mourn
the happy dead.
Come rather let us mourn youth's fading
flower instead.

* Flourished sixth century B.C.

M. 307

LIII.

DAY BY DAY.

*PALLADAS.**

M. 293.

WITH each returning night we're born
again
And nought of all our former life retain.
To-day—estranged from all past joy and
strife—
To-day is radiant with new opening life :
Nor think, Old Man, to add to thy long
years,—
Thou holdest of the past nor smiles nor
tears.

* Flourished in fourth and fifth centuries A.D.

M. 329.

LIV.

SILENCE !

*PALLADAS.**

M. 302.

MUCH talking man, in earth thou soon
wilt lie:
Be still, and living think what 'tis to die.

.

* Flourished in fourth and fifth centuries A.D.

M. 329.

LV.

THE RULES OF THE GAME.

*PALLADAS.**

M. 301.

ALL life is but a game : then gaily play
Or sadly learn the penalty to pay.

* Flourished in fourth and fifth centuries A.D.

M. 329.

LVI.
THE VOYAGE OF LIFE.

*PALLADAS.**

M. 293.

A PERILOUS voyage is Life ;
And often storm-tost, we
Worse than shipwreck make
On the rocky shore of the sea.

And if, as may often hap,
Chance is the helmsman of life,
With ever-varying luck
The voyage is bound to be rife ;

Some sail well, some ill,
But all and from every hand,
Make straight sail for that port
That lies beneath the land.

* Flourished in fourth and fifth centuries A.D.

M. 329.

LVII.

“THOU FOOL.”

*PALLADAS.**

M. 295.

THOU'RT growing rich. What good
can riches be?

Thy coffin has not room for them and thee.

Thou spendest hours in gathering in thy
store,

Yet canst not add to life one hour the more.

* Flourished in fourth and fifth centuries A.D.

M. 329.

LVIII.

“NAKED CAME I.”

*PALLADAS.**

M. 296.

SINCE naked on the earth I made my
start
And naked must beneath the earth depart—
Then, for a naked end† why vex my heart?

* Flourished in fourth and fifth centuries A.D.

M. 329.

† This strange expression is a literal translation of the Greek.

LIX.

THE FEAR OF DEATH.

AUTHOR UNKNOWN.

M. 292.

FOR mortals vanished from the day's
sweet light
I shed no tear :
Rather I mourn for those who day and
night
Live in death's fear.

M. F.

FOUNTAINS AND WAYSIDE GODS

LX.

HERMES OF THE ORCHARD.

ANYTE.*

M. 207. •

I, HERMES, by this wind-swept orchard
stand,
Near the three roads, and near the grey sea
strand:
Here there is rest for weary feet and sore,
Here from their fount the cool clear waters
pour.

* Of Tegea. A poetess of early but rather uncertain date.

M. 311.

“ One of the most important features in the mythology of Hermes is his presidence over the common intercourse of life, traffic, journeys, roads, boundaries, and so forth, and there can be no doubt that it was chiefly in such relations as these that he was intended to be represented by the Hermæ of the Greeks. . . . They were likewise placed in front of temples, near to tombs, in the gymnastics, palaestrae, libraries, porticoes, and public places, at the corners of streets, on high roads as sign-posts, with distances inscribed on them.”—*Dictionary of Greek and Roman Antiquities*. s.v. Hermæ.

LXI.

HERMES OF THE PLAYING
FIELDS.

*NICIAS.**

M. 197.

THOUGH all Cyllene's forest slopes be
mine,
I guard this field of sport with care divine :
Hermes, I am : to whom boys love in spring
Hyacinths and thyme and violet crowns to
bring.

* Nicias of Miletus, friend and contemporary of Theocritus.

M. 315.

LXII.

HERMES BY THE PLANE
TREE ON HYMETTUS.

*HERMOCREON.**

M. 204.

STRANGER, a seat beneath this plane
tree find,
Whose leaves are fluttering in the soft west
wind :

Nicagoras has placed me, Hermes, here,
To guard the fruit and cattle thro' the year.

* His date is uncertain.

LXIII.
THE GROVE OF THE MUSES.

AUTHOR UNKNOWN.

M. 174.

SAY, "To the Muses sacred is this
shade":

Point to the scrolls beneath the plane trees
laid :

We guard this spot : if lover true we find,
His brows with clustering ivy-leaves we
bind.

LXIV.

TO HERACLES OF OETA.

*DIONYSIUS.**

M. 136.

O HERACLES, whose foot has often
trod
On stony Trachis and on Oeta's sod
And found its way up Pholoe's mountain
steep,
Through circling woodlands and thro'
forests deep,
This green rod, Dionysius brings to thee,
Cut by his bill from a wild olive tree.

* Probably flourished about 200 B.C.

M. 319.

LXV.
ZEPHYRUS.

*BACCHYLIDES.**

M. 143.

EUDEMUS unto Zephyrus the wind,
Of all that blow most bountiful and
kind,

This chapel in his fields doth dedicate :—
For when for speedy winnowing he prayed,
Came Zephyrus right quickly to his aid,
The grain from the ripe ears to separate.

A. F.

* Nephew of Simonides, flourished 470 B.C.

M. 308.

PASTORAL

LXVI.

WOOD MUSIC.

AUTHOR UNKNOWN.

M. 204.

A RESTING place beneath my pine
tree find,
Which bends and murmurs to the western
wind :
And by this fount whence sweetest water
flows,
My desert reed shall soothe thee to repose.

LXVII.

PAN PIPES.

PLATO.*

M. 205.

SILENCE, ye Dryads on your rocky
steep !

Silence, ye springs that from the rocks out-
flow !

And silent be all bleatings of the sheep,
For Pan himself begins his pipe to blow,
Laying on jointed reed his pliant lip.—
Around him swift a gladsome ring doth
grow,

Of Nymphs and Dryads, eager all to trip
In the gay dance on “light fantastic toe.”

* This epigram may be a genuine writing of Plato's.
M. 355.

LXVIII.

ECHO.

SATYRUS.*

M. 208.

TONGUELESS Echo all this mead
along
Sings in answer to the warbler's song.

* Between 30 and 180 A.D.

M. 329.

LXIX.

ECHO TO PAN.

*COMETAS.**

M. 206.

DEAR Pan, stay here and vocal make
thy reed,
For Echo loves to haunt this sunny mead.

* Date doubtful; probably ninth century A.D.

LXX.

THE OLD OX.

*ADDAEUS.**

M. 209.

HIS labouring ox, tho' near the verge of
life,

Alcon refuses to the butcher's knife,

Honouring his age, and weary years of toil,

Turning the heavy furrow in the soil.

Deep lowings in the lush green meadows
now

Attest his happy freedom from the plough.

A. F.

* Contemporary of Alexander the Great.

M. 311.

LXXI.

A FREAK OF EROS.

*MYRINUS.**

M. 211.

THE Nymphs made Thyrsis guardian of
their sheep,
Thyrsis, who loves to revel long and deep,
Thyrsis, so skilful that he almost can
Upon the pipe contend with mighty Pan.
One hot noontide, o'ercome with draughts
of wine,
Thyrsis lay slumbering underneath a pine,
When, as it chanced, the God of Love
came by
And there the slumbering shepherd did
espy :
The crook he drew from hands benumbed
with sleep,
And with it posed as shepherd of the sheep.

* Lived some time between 30 A.D. and 180 A.D.

M. 327.

LXXII.

THE HIDDEN SPRING.

*LEONIDAS OF TARENTUM.**

M. 203.

OH Stranger, drink not of this muddy
pool,—
Fouled by sheep's feet, 'tis neither clear nor
cool ;
But on thy way a little further speed
Beyond the ridge whereon the heifers feed :
A rocky fountain there, beneath a tree—
A pastoral pine—upspringing thou shalt see,
Whose streams of bubbling water ever flow
As clear and cold as the far northern snow.

* Lived in the third century B.C.

LXXIII.
THE WOODLAND WELL.

AUTHOR UNKNOWN.

M. 206.

I AM the fount whence crystal waters
burst :

Wayfarers from yon glade here quench their
thirst.

Along my bank a deep refreshing shade
By soft-bloomed laurels and by planes is
made.

Here lay thee down while glows the summer
heat,

Here quaff thy fill and rest thy weary feet.

LXXIV.

THE MEADOW AT THE FOOT
OF THE MOUNTAIN PASS.

AUTHOR UNKNOWN.

M. 203.

FLING thyself down on this cool
meadow's breast,
And let thy weary limbs relax and rest :
Here may'st thou catch the shrill cicala's
cry,
And in the fir-tree hear the west wind sigh,
List shepherd's music from their fountains
sweet
Beneath the leafy plane-tree's cool retreat.
Thus resting, thou wilt 'scape the dogstar's
blight,
And gather strength to scale the mountain's
height
On a fair morrow :—then be wise, O man,
Following these counsels of the mighty Pan.

GRASSHOPPERS AND CRICKETS

LXXV.

ON A GRASSHOPPER.

*PHAENNUS.**

M. 170.

WITH that shrill music which my
wings had made
Oft on my master's eyes, I slumber laid :
And he, Democritus, did build for me
This tomb which travellers, nigh Oropus,
see.

* Flourished in middle of the third century B.C.

Grasshoppers seem to have had a special attraction for the Greeks, both in their wild condition and as pets in little cages. This poem shows the erection of a tomb to a favourite grasshopper. They were supposed to feed on dew, and to be specially loved by the Muses.

LXXVI.
THE GRASSHOPPER.

ATTRIBUTED TO ANACREON.

I.

GREETINGS warm we bring to thee,
Grasshopper upon the tree,
Sipping drops of dew for wine,
Singing like a King divine.

Thine are all things thou canst see,
In the grove or on the lea ;
All the birds and all the flowers,
All the wealth of woodland bowers.

II.

To the dweller on the farm,
Gifts thou givest free from harm :
Honour to thee mortals bring,
Thou sweet prophet of the spring.

Favourite art thou of the Nine,
Even Phœbus' love is thine :
Thy shrill voice he gave to thee,
Grasshopper upon the tree.

III.

Age to thee can come not near,
Thou canst never shed a tear,
Wise and full of song thou art,
Knows no pain thy bloodless heart.

Like a god thou livest free,
Grasshopper upon the tree.*

* See *Anacreontica Græce: recensuit notisque criticis*
Fridericus Henricus Bothe. Oxford, 1813.

P. 56.

This poem has been translated or paraphrased by Cowley
in lines beginning:—

Happy insect, what can be
In happiness compared to thee?

See *Miscellanies* X, p. 37 in Cowley's *Works*. Pub.
London: Herringham, 1674.

And by Cowper:—

Happy songster, perch'd above
On the summit of the grove.

See Cowper's *Poetical Works*, p. 193. Pub. London:
William Smith, 1839.

LXXVII.

MIGRATION OF THE
GRASSHOPPER.

*ARISTODICUS.**

M. 268.

O LITTLE grasshopper with chirpings
shrill,
No longer now the sun returning will
In Alcis' wealthy house behold thee sing:—
To meadows of Clymenus thou dost wing
Swiftly thy flight—to where there wait for
thee
The dewy flowers of gold Persephone.

A. F.

* Of uncertain date.

LXXVIII.

THE COMPLAINT OF THE GRASSHOPPER.

AUTHOR UNKNOWN.

M. 210.

O H, cruel shepherds, why with haste so
rude

Snatch me, a cricket, from the solitude

I love to dwell in, and the dewy sprays?

I am the nightingale of country ways,

Loved of the nymphs: at noon I chatter
shrill,

Or in the shady dells or on the hill.

Lo, here the thrushes, and the blackbirds
here,

And lo, the flocks of starlings plundering
there,

Wasting your fields, whom well ye may
destroy,

Nor grudge the leaves and dews that I
enjoy.

A. F.

LOVE AND LADIES

LXXIX.

A LILY.

*THEOPHANES.**

M. 113.

I WOULD I were a lily white
That nestling in thy breast, I might
Feel myself filled with pure delight.

* An author of late, but rather uncertain date.

LXXX.

A ROSE.

AUTHOR UNKNOWN.

M. 113.

I WOULD I were a crimson rose
That, graced by thee, I might repose
Upon thy bosom's whitest snows.

LXXXI.

PLUS ONE.

AUTHOR UNKNOWN.

M. 119.

THE Graces are four and not three,
Two Paphians rose from the sea :
The Muses I reckon as ten,
Tho' nine be their number to men,
For Dercylis ever has been
A Grace and a Muse and a Queen.

LXXXII.
THE MAD LOVER.

*PAULUS SILENTIARIUS.**

M. 102.

A MAN, they say, who gets a mad dog's
bite,
In every watery mirror catches sight
Of the foul beast that wrought him so
much ill:
Thus Love, with cruel fangs doth me instil
With his fierce madness, so that everywhere
In wine-cup, river, or in sea-wave—there
I see thine image only, oh most fair.

* Flourished in the sixth century A.D.

M. 333.

It was a theory that the aversion from water in persons suffering from hydrophobia was caused by their seeing the image of the dog in the cup.

M. 342.

LXXXIII.

FAIR PLAY.

*RUFINUS.**

M. 98.

REASON, I found, a breast-plate against
Love :

One against one on equal terms we strove :
A man against a god, I dare to fight,
Nor shall the god e'er put the man to
flight :

But if on his side Bacchus join the fray,
Two gods against one man is not fair play.

* Of late, but uncertain date.

LXXXIV.
THE PUZZLED LOVER.

*STRATO.**

M. 97.

ONE evening, at the hour of bed,
Moeris kissed me as she fled :—
Was it then a real kiss ?
Or was it just a dream of bliss ?
All she talked of, I can tell :
All she asked, remember well :
But—was that a real kiss ?
I ask, but cannot answer this.
If 'twas that she gave to me
Rapt to heaven I must be,
Yet, myself on earth I find,
Walking with a puzzled mind.

* Strato's time may be placed with tolerable certainty in the reign of Hadrian.

M. 327.

LXXXV.

LOVE'S MAGNET.

*PAULUS SILENTIARIUS.**

M. 102.

IF beyond far-off Meroë thou repair,
Me thither wingèd Love himself will
bear :

If in the bright Dawn thy bright self thou
hide,

Unwearied feet will bring me to thy side.

* Flourished in sixth century A.D. Contemporary of Agathias.

LXXXVI.

PYRRHA *versus* HESIOD.

MARCUS ARGENTARIUS.*

M. 97.

PORING o'er Hesiod's page I sat one
day,
When Pyrrha coming sudden I espied.
Down to the ground I cast my book and
cried,
"Old Hesiod, with thy works, begone !
away !"

* Between 30 A.D. and 180 A.D.

M. 326.

LXXXVII.

A KISS WITHIN THE CUP.

AGATHIAS.*

M. 99.

I LOVE not wine: yet if I needs must
 sip,
Go, taste it first, then bear the cup to me,
For, from the wine ennobled by thy lip
And such a Ganymede, I cannot flee.
Rather the cup shall bring to me thy kiss
And tell the secret of its new-found bliss.

Cf. "Drink to me only with thine eyes."

* About 536 A.D.—582 A.D.

M. 332.

LXXXVIII.
PRAISE OF LOVE.

*ASCLEPIADES.**

M. 96.

TO him who thirsts beneath the summer
heat,
To taste the snow is sweet.
To sailors toiling o'er a wintry sea,
'Tis sweet spring's crown to see.
And when one cloak can shelter lovers
twain,
'Tis sweeter yet again:
And then by both the praise of Love is
sung,
As from a single tongue.

* Flourished B.C. 290.

M. 313.

LXXXIX.

THE FRESHEST FLOWER.

*MELEAGER.**

M. 104.

ON Dora's brow the flower may fade
The garland may decay ;
But she herself, the sweetest flower,
Blooms fresher day by day.

* Flourished first century B.C.

M. 321.

XC.

THE MORNING AND EVENING
STAR.

*MELEAGER.**

M. 104.

THOU morning star, that bore my love
away,
As evening star, oh come without delay
And bring my love again at set of day.

* First century B.C.

WORKS OF ART

XCI.

ON LOVE BREAKING THE
THUNDERBOLT.

AUTHOR UNKNOWN.

M. 189.

THE wingèd thunderbolt
Is snapt by wingèd Love
To show he is a fire
Fiercer than fires of Jove.

M. F.

XCII.

ON A SLEEPING ARIADNE.

AUTHOR UNKNOWN.

M. 191.

O STRANGERS, Ariadne lies at rest
In marble; lay on her no finger, lest
Sudden upspringing, she pursue her quest.

A. F.

XCIII.

ON A LOVE PLOUGHING.

*MOSCHUS.**

M. 189.

ONCE naughty Love laid down his bow,
Laid down his flaming torch also ;—
Then did this small malicious god
Lay hands on an ox-driver's rod
And o'er his back a wallet throw :
Next, coupling bulls beneath his yoke,
Demeter's furrows 'gan to sow,
And, glancing up to Zeus, thus spoke :—
" Unless thou fill the corn-lands full,
I'll yoke thee too, Europa's bull."

A. F.

* Moschus of Syracuse lived towards the end of the third century B.C.

M. 318.

Love is here reminding Jove how he turned himself into a bull to carry Europa away; and that he is therefore liable to be yoked to a plough.

XCIV.
ON A NIOBE BY PRAXITELES.

AUTHOR UNKNOWN.

M. 191.

FROM life to stone the god me changed
in vain ;
Praxiteles brought me to life again.

MISCELLANEOUS

XCV.

ROSE AND THORN.

AUTHOR UNKNOWN.

M. 232.

THE rose's prime lasts one brief hour of
morn,
That past, I find no rose—only a thorn.

XCVI.
THE EMPTY JAR.

*ERATOSTHENES.**

M. 247.

BE kind, O Bacchus: take this empty
pot,
Offered to thee by Xenophon, the sot,
Who, giving this, gives all that he has got.

* A late writer of whom nothing is known.

M. 332.

XCVII. (*a*)

THE SCHOLAR AND THE
MICE.

*ARISTON.**

M. 186.

YE mice who seek for dainty fare,
Raid not this cupboard—it is bare :
If to a richer house ye fare
You will be grandly fed :
Ripe cheese, sweet cherries, all things nice.
But if upon my books, oh mice,
Your teeth e'er meet, then in a trice
Your lives are forfeited.

M. F.

* *Cir.* 250 B.C

XCVII. (b)

THE SCHOLAR AND THE
MICE.

ARISTON.

M. 186.

Another Version.

IF bread be what you seek, O little mice,
Go to some other shelf, is my advice :
For here we live in very simple wise.
Go where are dainties you need not despise :
Dried raisins and rich cheeses : there at least
Upon the scattered fragments you may feast.
But if upon my books you whet a tooth,
Your revel you shall rue in bitter truth.

XCVIII.

THE MISER AND THE MOUSE.

*LUCILIUS.**

M. 260.

ASCLEPIADES once beheld a mouse
That had adventured in the miser's
house.

“My dearest mouse, what *are* you seeking
here?”

Anxious he queried: Mouse replied “No
fear,”

And, smiling very sweetly at the word—

“We only hoped for lodging here, not
board.”

A. F.

* Lived in Rome at the time of Nero.

M. 327.

This epigram has been translated by Cowper: see p. 193,
Poetical Works of Wm. Cowper, edited by Rev. H. F.
Cary, A.M. London: Wm. Smith, 1839.

CXIX.
THE VINE TO THE GOAT.

*EUENUS.**

M. 243.

THOUGH thou gnaw me to the root
I shall sprout and bear fresh fruit,
Just enough to make some wine
To anoint that hide of thine
When, upon the altar laid,
A burnt-offering thou art made.

* Probably flourished between 30 A.D. and 180 A.D.

M. 324.

C.

A HAPPY SEARCH.

*PLATO.**

M. 179.

THE Graces once made up their mind
A shrine inviolate to find:
And thus they found, and that with ease,
The soul of Aristophanes.

* Probably the great Plato.



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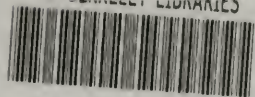
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